# THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

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## THE INHERITANCE

THE long correspondence which has been taking place in our columns under the heading, "The Divided Inheritance" seems to have come to an odd conclusion. A one-time secretary of the Melbourne Unitarian Church writes to say that he does not believe in God; is not in the least unhappy about it; and that he experiences some difficulty in persuading the present Melbourne congregation to receive members who do believe. This will strike many readers of *The Inquirer* as so odd, and opposed to what most of them believe, that it requires some comment.

The corporate basis of those congregations which call themselves Unitarian or Free Christian, and which are members of the General Assembly of Unitarian and Free Christian Churches is quite clear. Each congregation is entirely independent. That is to say in one way or another a group of people come together and meet in a building usually called a chapel or church and engage in an act which is regarded as a religious service. The form of service, and what is said, done and recognized, depends entirely upon what the congregation desires. All sorts of influences determine this, but it is unlikely that the congregation would be there at all if in the thought of most of them they were not there for a religious purpose.

### A Condition of Membership

The reason why these congregations exist is presumably because the members of them do not wish to engage in religious services elsewhere. If the members were Trinitarians it is possible, though not certain, that they would seek a religious service where the doctrine of the Trinity and all its numerous and fundamental implications were involved in the act of worship. If they were simply Ethicists, and desired nothing else but what is supposed in that term, they would either create a suitable form of meeting for the purpose or individually go where they could find it. If they were Humanists, and again desired nothing else, sooner or later, it must be assumed, the form of meeting would be appropriate to what a like-minded group of people thought Humanism to be. Unitarian congregations are such because they meet in the manner they themselves desire. But all of them have corporate beliefs. And all of them affirm a certain principle of corporate life: that no member should be asked, as a condition of membership, to subscribe to any form of creed. The reason for this principle is quite clear. It is a matter of spiritual integrity for those who hold it. For, it is believed, no one should be asked to subscribe to a creed which, in one way or another, is held to be untrue by those who make the subscription. This is the basis of all Unitarian and Free Christian churches, and is regarded as one of the conditions of membership of the General Assembly.

### Only The Bare Bones

There is nothing whatever in the life of a Unitarian congregation to prevent Humanists, Theists, Catholics or Anglo-Catholics, or men of other religious convictions joining in if they wish to do so. But a simple human fact prevails, as it prevails elsewhere. Men who do not wish to engage in a religious service after the manner of a certain congregation do not attend. They find a form of religious worship appropriate to their needs, or stay away altogether.

But all this describes only the bare bones of Unitarian organization—although it would seem that the bare bones should occasionally be revealed. Unitarians have a religious faith. That is to say they have profound convictions about the purposes and meaning of human life. Possessing this they desire to share it among themselves and to share it with others. The correspondence about "The Divided Inheritance" has been about that faith—not about the bare bones. What is its depth? What is its meaning? How can it be extended and made to do what Unitarians believe it can do? There is, in general, without credal commitment, a deep agreement about that faith. It has been stated again and again. A majority opinion is probably to be found in the document "A Free Religious Faith" drawn up about ten years ago by twelve representative Unitarian ministers. If anyone wishes to know what in general those Unitarians believe who are attached to the Assembly of Unitarian and Free Christian Churches, they can find out from that book. It is apparently a different faith from that held by the Melbourne congregation, but, true to their principle of not asking for a subscription to a theological statement, most Unitarians would gladly say that is the Melbourne congregation's affair.

### A New Intent

But it would be a caricature of the correspondence to suppose that it is about nothing. It has been about what Unitarians collectively believe. Each contributor, as far as we are able to judge, has been concerned about that. And to assume that it is a matter of indifference whether Unitarians believe in God or do not believe in him is to make a mockery of what religion is about. It is necessary to assume that at some point the Theist and the Humanist are talking about the same thing, otherwise it is doubtful whether they would be speaking to one another at all. It is this assumption that helps suspended judgment, charity of spirit and the acknowledgment that there is something deeper in religion than harsh theological statement. But tossing words about without meaning helps no one. The correspondence has been about meaning, and behind that there has been the desire to believe together. How can this be accomplished ? That most obviously is the interior challenge of the Unitarian faith. It is a challenge which if accepted with passion and intent, and organized with humility from every side, could bring a new thrill into the life of the Unitarian movement.

# LOVE AND THE AIM OF LIFE—I.

**By Ford Lewis**

**(Dr. Ford Lewis is the minister of the First Unitarian Church, Stockton, California, U.S.A. This is the first of two articles, taken from an address by Dr. Lewis The articles are based on a book by Erich Fromm, "The Art of Living: An Inquiry into The Nature of Love".)**

ONE of several convincing and useful chapters in a very convincing and useful book by Erich Fromm is called "The Theory of Love". In it, the author comes very close to solving the riddle of human existence with one word—love. Or perhaps it might be more accurate to add another word—unity. Love and unity. Unity through love. He doesn't say, as poets and mystics have so often suggested, that we exist for the sake of love. Love, in his view, is not the end, but the means. It is the means by which we reach the goal of unification, the universal aim of life.

Mankind is disunited, both as a race and individually. It reveals something radically different in our nature that we should need a "theory of love" at all. Instead of simply *living love*, we speculate about it. Instead of being spontaneously loving in our human relations, we are cautiously wise and theoretical. Unable to *be loving*, we settle for a lecture on the subject of love. And the more rational and discursive—i.e., the more "human"—we become, the less able we are to experience love in the splendour and radiance of an uncalculating interchange of the best that is in us with those about us.

We are part of nature, but we are a conscious part. Among other things, we are conscious of ourselves. At this point, the blessing of human awareness can become a plague, for it reveals to us our separateness. The infant recapitulates the history of humanity in that he becomes conscious that he is alone rather early in his development. We pass through this phase of evolution before we are able to remember. We perceive our isolation, and in the perception of it, we achieve it. We bring about our own estrangement from our ground of being, not purposely, but as though in response to some higher purpose beyond our will or control.

## The Loneliness of Adam and Eve

An element of tragedy is brought in with the realization that we can't go back. We can't retreat to an age of innocence. Neither the man nor the race can, by wishful nostalgia or force of will, retire to the protective shadows of non-consciousness. The escalator we are on is going up, not down. And the higher we go, the greater grows our stress. With increasing clarity we see ourselves helpless in our aloneness, cut off, cast out of Eden into a wilderness of disunity and despair.

Myths often embody a truth we cannot face, and to avoid it we dismiss them as "fairy tales" or interpret them literally and then dismiss them as impossible inventions of savages. When we do this, we throw away our chance to learn something which may prove valuable. Much of the knowledge that psychology has recently brought to light by scientific research has been available all along in the form of myths. Let us briefly consider the story of Adam and Eve in that light. The major components of this story are contained in the creation stories of many cultures, but this account is the one most familiar to our Judeo-Christian society.

Several versions of this narrative have been woven together in the Book of Genesis. The basic plot tells how after Adam and Eve had eaten the fruit which gave them the knowledge of good and evil "the eyes of both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons". This is an ancient, elementary tale, and goes much farther back in origin and meaning than the period of Victorian prudishness with which this passage has been associated in our time. It is doubtful if the embarrassment of Adam and Eve at their nakedness is the point of this story at all. Their agitation stems from a recognition of their dissimilarities, which imply aloneness and isolation. It is this which is the source of their dread.

> . . . after man and woman have become aware of themselves and of each other (thus Dr. Fromm interprets the symbolism), they are aware of their separateness, and of their difference, inasmuch as they belong to different sexes. But while recognizing their separateness they remain strangers, because they have not yet learned to love each other (as is also made very clear by the fact that Adam defends himself by blaming Eve, rather than by trying to defend her). *The awareness of human separation, without reunion by love—is the source of shame. It is at the same time the source of guilt and anxiety*

## Without Love

Not everyone is able to achieve reunion by love. Some people, never having been loved, are themselves incapable of loving, for love is something we learn, and it has to be practised. We are not born loving. We are born with a potential which can be trained, for lack of a better word, in the direction of love—or in the direction of hate. Actually, the capacity to love in a generous, non-self-serving way comes only with maturity, either in the race or in the person. Primitive societies have frequently found a way of achieving at least an approach to creative union by various kinds of orgiastic ceremonies. Through wild rituals shared by the entire tribe, the individual was able, at least for the moment, to find release from his humdrum existence, to escape from himself in transitory experience of unification with something greater than himself.

In our world, of course, such conduct would produce more guilt than it would get rid of, for this is no longer an accepted way of achieving integration. Alcohol and drugs seem to bring about the same result, that is, they promise to deliver the user from his emotional solitary confinement, so they are heavily relied on—especially alcohol, the use of which Western society generally approves, albeit with some simpering behind the hand.

Deceptive as it appears to be, the bitter truth is that some persons can never overcome their bleakness and isolation except while intoxicated or under the influence of narcotics, such is the serious state of emotional ill health in our world today. Such is the pathetic result of the lack of love in our lives. But the delusion of union with the world and life by these methods, as also by the method of compulsive sexual activity, is short-lived. The sense of guilt and forlorn seclusion return with greater intensity once the intoxication or state of exaltation is over, and the user of drugs and alcohol is driven to resort to his emotional crutch with greater and greater frequency and is rewarded with less and less effectiveness. Similarly, Don Juan eventually learns that sexual union without love provides only a momentary satisfaction of his growing need of the real thing.

*(To Be Concluded)*

# IT OCCURRED TO ME

**By Muriel Hilton**

THIS year we extended the annual art exhibition in the church to include crafts. Round the walls, on the organ and rostrum hung the customary portraits (many of church members) and landscapes, but there were also stalls displaying handicrafts. Twenty-one members of the church exhibited and it was an occasion of unusual interest and enthusiasm.

The chairman was one of our own members who had started painting in his retirement; a well-known artist in the town spoke of the joys of painting and another member of the church spoke on hobbies. "An artist is a man who has a rainbow in his eyes", quoted the painter and infected us all with his enthusiasm. The member of the church who has many awards for her embroidery and needlework spoke of the necessity of creating one's own designs and the satisfaction that one had when having made something unique and of which there is only one in the world. She and her husband, who have been retired for some years, are greatly admired, for they excel in many crafts and their exhibits filled one stall. "In times of difficulty", we were told, "there is nothing more restorative than a craft".

As I listened to this speech I was reminded of a most interesting letter received recently from a German Unitarian with whom I have just started corresponding. She and her friend are expert in the craft of making puppets and dolls. During a very difficult period in 1945 when they were expelled from their house without income they conceived the idea of making toys, for children were in great need of them. They were very successful and were much helped, people bringing them pieces of material for the purpose. She writes: "So the both of us worked and it proved a wonderful thing. They not only helped us materially, it helped through the days and made them good and even enjoyable. The dolls were so good company, they quite seemed to be somewhat fairy helpers come from another world to help us in our everyday misery".

These dolls have since become quite famous in certain Unitarian circles in America.

A church should do all in its power to encourage the arts and crafts, for apart from other considerations they are an expression of the individual in an age of mass production.

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A poem of which I have been fond for many years is "The Darkling Thrush", by Thomas Hardy. The poet, leaning upon a coppice gate in the depths of winter, feels the desolation of the scene. Everything seems shrunken and dry, and every spirit as fervourless as himself. Then in the growing gloom "an aged thrush, frail, gaunt and small", suddenly flings his soul in song of unlimited joy, and Thomas Hardy writes,

"So little cause for carollings
  Of such ecstatic sound
Was written in terrestrial things
  Afar or nigh around,
That I could think there trembled through
  The happy good-night air
Some blessed Hope, whereof he knew
  And I was unaware.

That poem gives a poignant picture of hope. It is always there even though we do not realize it. There is healing in simple everyday things, in flashes of beauty, in a bird's song, in the green shoots of Spring, in unexpected surprises of love and tenderness. And it is not only there in our individual lives, but in our social and international life. Who would have thought that in the dark days of the Jewish persecution one Jewish girl, Anne Frank, would become a symbol of her people, and that her diary, written in exile, would, after her death, be translated into nineteen languages? In West Berlin an Anne Frank Home has been opened, devoted to social work for young people. The people of Berlin have chosen her name "to symbolize the spirit of racial and social tolerance", and in other parts of Germany an organization is named after her to combat any remaining vestiges of anti-Semitism. A young student once asked a professor, "And how do you know that the human race is worth saving?" And the reply was, "I have read Anne Frank's diary".

It is good to remember in our own dark days as well as in the gloom of world affairs that, to quote Blake, "Another flower shall spring because the soul of sweet delight can never pass away".

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Most of us have particular writers who express in beautiful clear language our own thoughts and feelings. For me Gerald Bullett does this more than any other writer. His book, "The English Mystics", is a bed-side book which I read again and again.

During the recent controversy in *The Inquirer* on "The Divided Inheritance", I was struck by this passage in "The English Mystics" which says all I feel on the subject opened by Tom Wardle:

"To say that we 'love God' is only another way of saying that the self-giving impulse within each of us responds to the self-giving impulse in others, that impulse being the sign of our essential unity as participators in the life of the one Divine Spirit. The 'love of God' is not a thought or a theological exercise. Nor does it animate only those who think in theistic terms. Whether or not we choose to make use of the expression, 'we love God' whenever we recognize and respond to what is lovable in nature, art or behaviour. In other words we love God, as we love beauty (when we recognize it) not in the abstract, but as seen, heard, felt or apprehended harmony; whether in things apparent to the senses or in images conceived in the mind, and not least in human goodness, which is the full flower of love. And so we come back to love, the beginning and end, that without which life could have neither value nor meaning."

# FROM MY JOURNAL

**By "Simplicitas"**

V. WAS the special preacher at our District Assembly. It is years since I last saw him and I was shocked to realize that with his white hair he had the appearance of an old man. I suppose I must have given him a similar shock! I remembered as though it were yesterday an incident of our college days together. We had been to just such a district meeting as today's, and at college dinner we were youthfully commenting on the great age of the preacher. Several of us thereupon agreed, with much solemn shaking of hands, that we would retire from the active ministry at the age of sixty-five, and that any member failing to honour his pledge would receive a postcard of reminder from the others. I lightheartedly recalled the incident to V. as we chatted over tea. As soon as I had done so I could have bitten off my tongue. Some of the light went out of V.'s lined face as he replied, "No hope of that now, old man. I'll die in harness. I've only recently reached £400 and a manse. Where out of that would I find £3,000 to buy us a house for our retirement?"

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Dr. Mary T. rang me up today to know if I would go to the rescue of her charwoman, Mrs. J. She said she knew her younger children attended our Sunday School and that I had conducted Marlene's marriage. She suggested that might perhaps be a claim upon my assistance. I agreed that the children came to Sunday School in June and December, and inquired the trouble. It seems that Mrs. J. was sadly behind with her repayments on a television set and was likely to lose all she had put down unless help was forthcoming. As the manager of the radio shop is a personal friend I looked in to explore the situation. He said he had discovered that Mrs. J. was only half-way through repayments on a refrigerator and had not quite finished a kitchen cabinet so that his firm considered there was no hope of her managing the television as well. I thought I had better look in on her, but when I arrived the van was already at the door. "I'd set my heart on that tele", she said as she watched the van carry it away. I am not much addicted to decking out Bible stories in modern dress but I wonder whether we should more often draw attention to the Tempter's modern guise—the dapper salesman with a "never-never" form in his hand. Most of us imagine we can stand up to temptation when we see it. The trouble with many is that they don't recognize temptation until they've fallen into it.

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I ran into John Earnest at the bus station this afernoon. "Having a day off?" I asked him. "Why a day off?" he queried. "Because you've no dog collar, my dear Watson", I replied. It seems he overheard some lad say to a member of his football team. "That your padre? Cor, he doesn't wear a dog collar. Aren't you lucky!" John thereupon decided that the collar and tie, so popular at football matches, should serve for the rest of his ministry. He's met quite a few expressions of approval among his congregation and no lessening of respect. His sweet Miss W. remarked that she liked her minister to look like a minister, but his treasurer told him, "You feel more like one of us now".

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I travelled all the way to London today with a man who persisted in regaling me with the sins of mankind, both national and international. And I was hoping for a few days off! As we drew into Euston he reached for his case with a parting shot. "It's a pity man doesn't use his knowledge for the peaceful service of mankind". I looked out at the grimy tenements which twenty years ago would have been festooned with equally grimy washing. Now the triumph of modern detergents waved white and ever whiter to proclaim the progress of modern knowledge in the service of womankind.

# COMMENT

### A Non-Competitive Anomaly

WE who live in an intensely competitive society are sometimes taken by surprise when we are faced by the fact that even today there are wide stretches of the earth where such an economic philosophy as our own does not run. This was the experience of an American who with his wife visited Mexico. Among the presents he brought home for friends were some pleasing examples of basket-ware. A friend who was a manufacturer of sweets saw one of these baskets and thought that they would be the very thing to sell his products in still greater quantities. He accordingly told his friend that if he arranged with the makers to produce these in quantity, he could take an almost unlimited supply. So promising seemed the proposal that the original visitor to Mexico gave up his job and set out for Mexico to arrange for the mass-production of such baskets.

To his annoyance, however, the maker refused to be impressed with the proposal that he should establish a factory for mass-production; he was quite content to go on as hitherto; he, himself, could work no faster; and he could not be bothered with the oversight of a factory. The result was that he had to return, a sadder but wiser man. After all, it is only about 500 years, or even less, since our own society began to outgrow a non-competitive status. Professor Trevor-Roper, for example, speaking of *The Paston Letters*, remarks that they exhibit "a pre-capitalist world, a world in which the great majority of men had not yet discovered our innocent but absorbing methods of getting and spending". They show a state of society in which a rise in status was the absorbing aim of economic existence, and nothing was allowed to stand in the way of that object, as one of the daughters of the family found out when she refused to marry an elderly, deformed widower. She was "beaten once in a week or twice, sometimes twice in one day, and her head broken in two or three places".

### Sickness Whilst Abroad

It is well known that Britain draws no line between residents in Britain and foreign visitors in the matters of health service; and the criticism is sometimes heard that this is abused, since some people come to Britain with the express object of obtaining spectacles, hearing-aids or false teeth. This latter criticism has been investigated and it has been found that the abuse is so small that it can be ignored. In the *Manchester Guardian* recently, however, there was a letter describing the experience of a Manchester lady who was knocked over and injured in Los Angeles by a man of 78, uninsured, and without assets. Hospital and medical expenses amounted to £400, and the unfortunate lady, a nurse, is still working in Los Angeles in order to pay that debt and to obtain her return passage money. Her experience might easily be that of any of us travelling abroad in countries where there is no reciprocity in medical and hospital care. There ought surely to be some method of giving protection in cases of accident to, or illness of, British subjects abroad, either by reciprocal agreements between Governments, or else by an insurance levy on all visitors to countries which do not give reciprocal benefit.

### International Co-operation

One of the reports presented to the N.A.T.O. parliamentarians' conference at Paris a few days ago disclosed a lamentable lack of co-operation among the allied powers. Mr. Geoffrey de Freitas, who drew up the political committee report seemed disappointed with the prospect of any proposal for a common foreign policy gaining unanimous support. Even when, in the military field some defence measures were agreed upon, they could not come to agreement on the types of weapons necessary, on the composition of forces, or on the way in which they should be used. A common foreign policy, he said in the report, implied a collective policy as well as prior consultation. He asks whether anyone could conceive an Algerian policy that would be unanimously accepted by the North Atlantic Council?

To most of us, this lack of agreement is disappointing, but it does at any rate provide a standard by which to judge international events on a still greater scale, that is, in the United Nations. Again and again it has proved impossible to find a common platform for the member states on matters of immense importance for humanity, and many, for that very reason, have nothing but sneers for the great experiment that the United Nations involves. Is there any way out of the impasse? Frankly, I can see only one, namely, to keep on trying in the hope that some day, sooner or later, reason will prevail over prejudice and wilful blindness.

*Commentator.*

# "TO SEE OURSELVES——"

"... Such was the main, original, constitution of Dissent. Fewer but increasingly influential were the Quakers and Unitarians. The latter, followers of Arius and Socinus in denying Christ's equality with the Father ('silver-tongued anti-Christs', John Wesley called them), gained ground gradually as 'the reasonableness of Christianity' encroached on dogmatic faith; Milton, Newton and Locke were touched with Arianism, and Samuel Clarke and William Whiston imbibed it deeply. The most notable of eighteenth-century Unitarians were Richard Price, the minister of Old Jewry whose radicalism provoked Burke into his *Reflections on the French Revolution*, Joseph Priestley, the chemist-philosopher, and Josiah Wedgwood. Like the Quakers, they were a small sect but comprised an intelligent and public-spirited body of Dissent, and their ethical Christianity bore fruit out of all proportion to their numbers, in England and New England alike."

From: "The Augustan World," by A. R. Humphreys Ch. IV, "Religious Life", p. 145.)

# A CHRISTIAN AND A HUMANIST DISCUSS THEIR DIFFERENCES

**By G. Randall Jones**

**Characters: C—a Credulous Christian; H—a Scientific Humanist.**

H: Prayer is a waste of time. If God exists, there is no evidence that He plays any part in human affairs.

C: But there is evidence. I pray, and I find that God answers my prayer.

H: Give me an instance.

C: I could give you many instances, some of them involving large issues. But since straws show which way the wind blows, suppose I give you a trivial instance?

H: Very well.

C: One day last summer the Women's Guild, of which I am Secretary, was holding its Annual Outing. The night before, I prayed for fine weather.

H: And are you going to tell me that God specially arranged a fine day for your Outing?

C: Oh no! It wasn't a fine day. It rained nearly all the time.

H: Well, then, that proves what I said. God didn't answer your prayer.

C: But He did. When I said I prayed for fine weather, that wasn't the whole of my prayer. I ended by saying, "Not my will, O God, but Thy will be done".

H: That's an ingenious argument. You pray for fine weather, and that God's will may be done. Either way, wet or fine, you claim that God has answered your prayer. In the particular instance that you have chosen, do you really believe that it was God's will that your Outing should be a washout?

C: But is wasn't a washout. Prayer made all the difference. When I got up early, and saw the rain, at first I felt very sad. Then I remembered how I had asked God to bless the day, and I felt sure He would bless it. He did bless it, not by changing the weather, but by changing me.

H: By changing you? What do you mean?

C: I mean that He lifted the sadness out of my heart, and in it's place sent a spirt of cheerfulness—a spirit capable of coping with any sort of weather. When I got to the place where the bus started, I found that all the members of our Guild were in similar high spirits. Perhaps they had been praying, too.

H: Are you going to tell me that you enjoyed your Outing?

C: We certainly did. Off we set in the bus, through the rain, singing as we drove along, and we had a wonderfully happy day, because God had put it into our hearts to feel as we did. He answered our prayers in His way, and gave us what we really wanted—a thoroughly happy time.

H: What you are saying is pure superstition. What really happened was this: when you first realised that it was going to be a wet day, naturally you felt despondent. Then something occurred to change your outlook from despondency to cheerfulness. But this change of outlook, of which you make so much, didn't come from God. It came from your subconscious mind.

C: But how did it get into my subconscious mind?

H: It didn't get there at all. It was there at the start.

C: No, I can't agree with you there. I think that God put it into my subconscious mind. Instead of saying that the changed outlook came *from* my subconscious mind, it would be better to say that it came *through* my subconscious mind. As I see it, the subconscious mind is the instrument which God uses for His purposes—it is the channel for communication from the Divine to the Human.

H: Can you prove that?

C: Oh no! Nothing worth proving can be proved. Religion, especially the practical application of religion which expresses itself in prayer, rests on faith. I cannot prove that I am right, and you cannot prove that I am wrong.

H: You seem to me to come perilously near to saying that one is entitled to believe anything.

C: No, not anything. One cannot really believe things that are self-contradictory.

H: Please explain what you mean.

C: Well, if I believe that God is omnipotent Love, as I do, I cannot believe that anything can occur to permanently frustrate His Love.

H: Just exactly what do you believe?

C: Surrounded by mystery, I choose to believe that the saints and the mystics and the saviours came nearest to an understanding of the heart of the mystery. And so, I believe in God, and that He is the sort of God that Jesus said He was—a God who answers prayer.

H: And what of me, who, as a Scientific Humanist, cannot believe that?

C: For you there is another road. Have you ever heard of Leigh Hunt?

H: The name seems vaguely familiar.

C: He died nearly a hundred years ago, and is chiefly remembered today for some verses he wrote about a fictitious character, Abou Ben Adhem. This Abou Ben Adhem, I suppose, might be regarded as the patron saint of the Scientific Humanists—if Scientific Humanists have patron saints.

H: Tell me about him.

C: He dreamed, and in his dream he saw an angel writing the names of those who loved the Lord. Abou asked if his name was included, and was told that it was not. "Then", said Abou, "write me as one who loves his fellow men". The next night, in another dream, he saw an open book, inscribed with the names of those whom love of God had blessed, and with his name heading the list.

H: You quote Leigh Hunt's verses as if you approved. Do you?

C: Yes.

H: Then you admit that it is more important to love your fellows than to love God.

C: Not exactly. The contrast you draw between "loving your fellows" and "loving God" is unsound. In my case, I believe in God and, therefore, it is natural for me to believe in my fellows, and love them, because I see them as the children of God—my brothers and sisters. In your case, your reasons for believing in and loving your fellows satisfy you—though whether they will continue to satisfy you in these days of stress and strain remains to be seen. Meanwhile, our mutual belief in and love for our fellow men and women enables us to work together, if not to pray together, for what you call the Better World and what I call the Kingdom of God.

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**The North Midland District Women's League:** The Autumn Rally was held at High Pavement on Saturday, October 12, when we had the pleasure of welcoming our National President, Miss Ruth Herford, who conducted the Devotional Service, during which Mendelssohn's Trio, "Hear us, Gracious Lord", was beautifully sung by members of the Choir.

Mrs. Leonard Mason presided at the Business Meeting, giving a warm welcome to all present, and especially to Miss Herford.

Owing to much illness and some late holidays, the attendance was smaller than we have known at our Autumn Rallies, only forty-four attending, representing nine branches.

A charming vote of thanks was given to the organist, soloists and Nottingham members for their hospitality. H.M.G.

# CORRESPONDENCE

*Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.*

## The Divided Inheritors

SIR,—I have just received *The Inquirer*, of September 14, and have read with the greatest of interest "The Divided Inheritance", by Tom Wardle. He raises the question of creating churches for people who do not believe in God, and points out that in America there are already mixed Theistic and Humanist congregations.

The same is true of the Church in Melbourne, Australia. I am a member of this church and for two years was secretary. I did not stand last year because of temporary ill-health. Moreover, I cannot, personally, believe in any kind of God; nor even, like the parent in the broadcast, feel any great wish to be able to do so. But I do believe intensely in that concept which Tom Wardle mentions, the Community Church.

The interesting thing is that while Tom Wardle, a Theist, is striving to promote the full acceptance of Humanists, various members of the Melbourne Church, including myself, who are Humanists, are trying to promote a genuine and realistic acceptance of Theists!

In the Melbourne *Unitarian Beacon*, of November, 1953, there was an article, "Building Our Heritage". It quoted Professor Holt as saying: "Experience shows that men's enthusiasm for freedom so often dies when they have won their own". To some extent those words can now be quoted against the Humanist element in the Melbourne Church, and for us, as much as to any of the "Orthodox" churches, Tom Wardle's words apply: "We ought, therefore, to think of the member's commitment as a commitment to the community, and not to a theological [in our case, the word is ideological] proposition".

The gap between the Humanist and the Theist is, unfortunately, not so wide as many people may think. To say this is unfortunate might seem rather odd, but the fact is that both are very human and oft-times very silly. The real gap which separates is not the difference of belief, but the similarities of temperament, the similarities of human weakness. The Humanist, not very sure of himself, shaky even about his fundamental principles, feels that if he were to grant tolerance and equality to the Theist, he might be submerged. The yawning chasm of Belief opens before him. The Theist, equally shaky, sees the yawning chasm of Unbelief threatening to engulf him.

It is one thing to plead for tolerance and understanding when one's views are in the minority. But it is another thing entirely to plead the cause of those with whom one disagrees and who are in the minority. This is the importance of Tom Wardle's article. When we reach the stage where the most active Theists are working to see that the Humanists get a chance to express themselves, and the most active Humanists are working to see that the Theists get a chance to express themselves, we will have solved the problem of the divided inheritance, and more important, that of the divided inheritors.

The solution of these things depends on the development of a maturity and self-confidence which is sadly lacking, not only in the individual but also on a national scale, in the world today.—Yours,

*Melbourne.* *Roy Marthoyl.*

## Sputnik

SIR,—In his article in today's *Observer*, Mr. Edward Crankshaw remarks that the Western Governments have greeted the sputniks in a mood of angry sulks. Your own article, Mr. Editor, likewise that of your contributor, Principal Garrard, in this week's issue shows a very similar reaction. According to you, sir, the sputnik declares that the Communist idea of truth is complete nonsense. May it not be that what is wrong is your own conception of that idea? In any case, it is not possible to convert a sputnik into a boomerang, and if you choose to inveigh against the Russian form of society, I submit that you would do best to leave the sputnik out of it. In matters of this sort it is advisable to endeavour not to get fixed in an orbit. . . .

Principal Garrard's sulkiness is worn with a difference, and he emerges with the startling conclusion that it's all a question of money: "Perhaps that is the real secret of the Russian success". He further says: "Our Government prefers to spend money on giving us the Welfare State, rather than the national glory of being first with the satellite". Well, everyone is entitled to his own explanation perhaps, but this solution is particularly painful to the wealthy Americans, who are left without even a consolation prize. As for his references to exit permits and to Hungary, let me remind him that this country bears upon itself the mark of Suez (*inter alia*) and exit permits are not always given by us automatically.

I am not a Communist and have no axe to grind whatever in this context except—if the metaphor will permit—the axe of Peace. That should be the supreme objective of us all in these dangerous days, and there is nothing to be gained by harping upon the sins of others and thanking God that we are not as they are. Alas, for the rarity of Christian charity under the sputnik!—Yours,

*D. S. Malbon.*

## "The Scientists"

SIR,—In the last paragraph of your editorial under the above heading, you refer to "human nature" as if it were something static and fixed; and you ask, "Who will relieve man of the very nature of his being? What or who will give him a vision of something infinitely higher than his own nature?"

But is not "human nature" part of the evolutionary life of the universe: creative, becoming? Is not the ideal, "the vision", that "inner light" which flames at the very heart of our individual personalities; the indwelling spirit of God? Surely it is our human nature itself that possesses within itself that possibility of "something higher" of which you speak.

This is the Christian Humanism in which I believe; the God indwelling in our human experience, both in defeat and in victory. And in that unity of experience there is no separation between the Divine and the Human. "I and my Father are one." That is the only "fact of life".—Yours,

*Worthing.* *Malcolm Rutt.*

## Waste Not, Want Not

SIR,—It would be unfortunate if in his desire to produce a comment on items of general interest "Commentator" should create inadvertently an incomplete or untrue picture when dealing with matters having technical implications.

In his paragraph under the above heading, "Commentator" makes a plea that organic matter should be returned to the soil to improve its fertility, and, in fact, this has been advocated by those specialising in that branch of public-health engineering known as Public Cleansing for the past thirty years, and the Edinburgh experiment is a further development. "Commentator" refers mistakenly to "sewage", when surely it is the composting of dry house refuse to produce a fertiliser which is engaging such wide attention at the moment. The plant mentioned at Edinburgh deals as yet with but a small proportion of the house refuse collected in that city, the material being composted in what is known as a "Dano" stabiliser, after such items as cinders, tins, bottles, and so on have been removed, and a small amount of sewage sludge is added in order to aid fermentation.

Finally, it may be dangerous for "Commentator" to attempt to quote costs. It certainly costs some municipalities ten shillings a ton to dispose of their house refuse, but quite a number of authorities are achieving a credit in their disposal of refuse, and one of the factors which has delayed further development in the progress of composting is the cost to which local authorities would be put in order to produce a fertiliser which farmers would be prepared to buy at an economical figure. Nor is it true to suggest that "the country as a whole pays large sums to destroy for all time" such material, for the biggest part of the refuse from our towns is already being used in land reclamation schemes.—Yours,

*Nottingham.* *E. Rowland Green.*

## Immortality

SIR,—I was encouraged by the sympathetic reference to my book "The Armour of Soul" in today's *Inquirer*. But I should not like my Unitarian friends to think that I hold that "only orthodox Christians" could be immortal! The section entitled "The Sheep and the Goats" does, I trust, make it clear that that is not my belief. The reference to union with Christ is not, as its context shows, to be interpreted narrowly.—Yours,

*Hertingfordbury, Hertford.* *F. H. Cleobury.*

# THE CALENDAR OF THE CHURCHES

## SUNDAY, NOVEMBER 24, 1957

Aberdare, Highland Place, 11 and 6, Supply
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. S. R. [illegible]
Aberystwyth, New Street Meeting House, 11, Mr. D. C. [illegible]
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. R. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 11, Rev. S. [illegible]
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
[illegible] Green (St. [illegible]), Unitarian Church, 11, Rev. John Kielty
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
[illegible], Unitarian Church, [illegible] Road, 6.30 (December 1). ——
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon [illegible]
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. [illegible]
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Mr. S. Turner
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. [illegible]
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Butler
Bristol, Oakfield Road, 11, Rev. A. H. Butler, 6.30, Miss F. Bradfield
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallsworth
Bury, Bank Street, 11 and 6.30, Rev. H. L. Short
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 6.30, Mr. Arthur Wilson
Chatham, The Church of the Great Companions, Hammond Hill, 3, Miss Marjorie Ryan
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. J. M. Quine
Chester, Matthew Henry's Chapel, Trinity Street, 11, Rev. L. A. [illegible], 6.30, Mrs. [illegible]
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. Ernest Shaw
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
[illegible], Free Christian Church, Bath Street, 6.30, Supply
[illegible], Unitarian Church, [illegible] Street, 11 and 6.30, Mrs. M. R. [illegible]
[illegible], Free Christian Church, [illegible] Road, 11, Rev. J. P. Chalk (also 6.30 1st Sunday in the month)
Dean Row, 10.45, Rev. A. B. Downing, Styal, 3, Rev. A. B. Downing
[illegible], Wilson Street Chapel, 11, Children's Chapel, 6.30, Rev. Fred Cottier
Derby, Friar Gate Unitarian Chapel, 6.30, Mr. T. Gregory
Ditchling, Old Meeting House, 10.45, Dr. Ernest Green
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Partington
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. [illegible]
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 (1st and 3rd Sundays) and 6.30, Rev. [illegible]
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. [illegible]
Dundee, Unitarian Church, 33 Constitution Road, 11, Rev. A. E. [illegible]
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. [illegible]
Exeter, George's Chapel, South Street, 6.30, Mr. Norman [illegible]
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. John [illegible]
Gloucester, Barton Street, 3, Rev. J. M. Quine
Guildford, Ward Street Church, 11.15, Rev. E. [illegible]
Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. [illegible]
Halifax, Northgate End, 10.45, Rev. J. B. [illegible], 6.30, Mr. J. Dunnell
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Dennis Hilton
Hinckley, Great Meeting, [illegible] Lane, 11 and 6, Supply
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6.30, Rev. J. B. [illegible]
Hull, Park Street Church (Unitarian), 6.30, Rev. [illegible]
Kendal, Market Place, Unitarian Chapel, 6.30, Mr. T. [illegible]
Kidderminster, New Meeting House, 11 and 6.30, Rev. Robert W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Sanctuary, Miss J. E. [illegible], The Little House, Garth Road, 11. ——
Lewes, Westgate Chapel, 11, Supply
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. [illegible]
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. F. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. N. [illegible]
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kent [illegible]
Liverpool, Gateacre Chapel, 11, Rev. Stanley E. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. [illegible]
Liverpool, Hope Street, 6.30, Rev. C. A. [illegible]
Liverpool, Ullet Road, 11 and 6.30, Mr. E. [illegible]
London, Bell Street, Edgware Road, 6, Rev. Walter Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. John Kielty
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. [illegible]
London, Forest Gate, Upton Lane, 6.30, Dr. Dorothy Tarrant
London, Golders Green, Hoop Lane, 11, Rev. F. Hankinson, 6.30, Rev. K. C. Thompson
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. [illegible] (also 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. [illegible]
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Thompson
London, Ilford High Road, 11 and 6.30, Mr. T. E. [illegible]
London, Islington, Upper Street, [illegible] Hall, 6.30, Rev. A. V. Fox
London, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Mr. F. H. [illegible]
London, [illegible], Lea Bridge Road, [illegible], 6.30, Rev. W. [illegible]
London, Mansford Street Church, Bethnal Green, 6.30, Rev. R. [illegible]
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. T. L. Jones
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur [illegible] (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newsham Road, 6.30, Rev. G. J. [illegible]
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hellary
Macclesfield, King Edward Street, 10.45, Rev. G. D. [illegible], 6.30, Rev. W. J. Teague
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Supply
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice [illegible]
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill [illegible]
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Mr. Wm. McMillan
Manchester, Renshaw Street Mission, 6.30, Rev. B. L. [illegible]
Manchester, Stand Chapel, Whitefield (December 1), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. K. [illegible]
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Rev. D. C. [illegible]
Moretonhampstead, 3 and Newton Abbot, 6.30, Rev. C. G. [illegible]
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John [illegible]
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30, Rev. E. B. Short, 6, Fellowship Service
Northampton, Kettering Road Church, 11, Mr. A. W. [illegible]
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, Rev. F. M. [illegible]
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon Beverley
Plymouth, Unitarian Centre, [illegible] Road, 11 and 6.30, Rev. E. H. [illegible]
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunnell
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. [illegible]
Preston, Unitarian Chapel, Church Street, 6.30, Rev. A. W. M. Hellary
Ringwood, Hants, The Meeting House, 6.30, Mr. P. J. Pitman
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. [illegible]
Rotherham, Church of Our Father, 10.45 and 6.30, Supply
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. W. T. [illegible]
Sheffield (Attercliffe), 6.30, Mr. T. H. [illegible]
Sheffield, Fulwood Old Chapel, 11, Rev. F. [illegible]
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Supply
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 6.30, Mr. Eric Kay
Southend-on-Sea, Darnley Road, 6.30, Mr. F. Lewis
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Cooperation Street, 6.30, Rev. Stanley E. Butler
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. [illegible]
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
Swansea, [illegible] Free Christian Meeting House, 11, Rev. B. Viney
Swindon, [illegible] Hill Road, 10.45, Students, 6.30, Rev. P. B. Godfrey
Taunton, Mary St. Chapel, 11, Rev. W. H. [illegible], 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. [illegible]
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles [illegible]
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month), Rev. Arthur Peacock
Wallasey, Memorial Church, Manor Road, 11, Mr. F. Fitzpatrick, 6.30, Rev. L. A. [illegible]
Walsall, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Rev. H. [illegible]
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Mr. G. [illegible]
West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)
Whitby, Flowergate, 2.30, Mr. W. Naylor
Wilmslow: See Dean Row and Styal
York, St. Saviourgate Chapel, 6.30, Mr. C. H. [illegible]
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

### AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin [illegible]
Melbourne, Unitarian Church, Cathedral Place, C.2: Unitarian Half-Hour broadcast, 4.25. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 112 Drake Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15 Rev. D. W. [illegible], Manse Telephone LX [illegible]
Unitarian Fellowship of Australia, 1 [illegible] Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
[illegible] Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

### CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. A. P. Hewett

### NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. [illegible]
Wellington, Service suspended — Enquiries — Mrs. [illegible], Tel. 41-272

### SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. [illegible] C. [illegible]

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## Death

**Worsley**—On November 16, peacefully in her 80th year, Muriel Anne Worsley, widow of the late Philip John Worsley, of Westfield, Winscombe, Somerset, and of Lewin's Mead Chapel, Bristol.

## Change of Address

Miss J. E. Lindsay, Killiney (formerly "The Little House"), Garth Road, Letchworth.

## Miscellaneous

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# NEWS REVIEW

## New Ministry

Mr. Trevor Jones (son of the Rev. T. J. Jones, Southport) has given up his Teaching Appointment as Arts and Crafts Specialist to enter the Unitarian ministry and was inducted as Lay Pastor at Stannington on October 12.

## British Council of Churches at Leeds

Many important matters were discussed at the autumn two-day meeting of the British Council of Churches held in Leeds on October 22 and 23. The Council, in spite of the effect of a paper on "Use and Testing of Nuclear Weapons" read by Rear-Admiral Sir Anthony Buzzard, which has had considerable Press publicity, resolved that the statement on this subject by the Central Committee of the World Council of Churches was welcomed by the British Council of Churches, and should be passed on to Her Majesty's Government. This considered statement concluded with the words:

> "We urge that as a first step governments conducting tests should forego them, at least for a trial period, either together or individually, in the hope that the others will do the same, a new confidence be born, and foundations laid for reliable agreements."

The International Department was reported to be watching the situation in countries where Protestants were receiving repressive treatment, notably Spain and Colombia; it was also concerned with the situation in the Federation of Rhodesia and Nyasaland, where the present electoral bill is calculated to diminish the representation of native Africans in the Federal Assembly.

The Social Responsibility Department called the attention of the churches to the problems of the mentally ill, and suggested the revival of Hospital Sunday, not to take collections but to arouse concern for such problems and their solution. The careful study of the Wolfenden Report was commended to the churches by the Standing Conference on Sex, Marriage and the Family.

All churches are asked to co-operate in the annual "Christian Aid Week", held in May, to increase concern for the plight of refugees all over the world and to raise funds for their support and rehabilitation.

Considerable discussion took place on a report of the Ad Hoc Committee on the Co-operation of Men and Women in Society. Most Press reports spotlighted remarks of one or two church leaders on particular aspects of the question concerned with the ordination of women to the ministry, but the scope of the report was very much wider than this, and important contributions were made pointing out the predominantly male lead which men have in church organization, and the fact that women, by working so much in the background, as it were, in the churches, obtain a considerable amount of power without corresponding responsibility, which they ought to have. A strong Commission is to be appointed to consider what is the real Christian doctrine on the relations of men and women.

The Youth Department produced interesting reports on the Ecumenical Youth Camps held in different countries with international teams, and the success they were having in breaking down denominational barriers. A. W. V.

**Portsmouth: John Pounds Memorial Church:** The week commencing November 3 was chosen by the United Nations Association for a special membership drive in the Portsmouth area. Many special meetings were arranged and the John Pounds Memorial Church offered their hall for the special "briefing conference" and ladies of the Church provided refreshments for the assembled speakers and workers. The hall was also used for the final meeting on the Saturday, when some sixty people gathered to put "Any Questions on International Affairs" to a team of experts.

On the Sunday following, the Church appropriately arranged a Service of All Faiths, and many invitations were issued. The preacher was Swami Avyaktananda, of the World Congress of Faiths, who took as his theme "Faiths and Fellowship". Readings from various scriptures were read by members of other faiths. A large congregation of over 150 people attended, including members of the local branches of the International Friendship League and United Nations Association. It was good to see the Church crowded with men and women of different colour and faiths worshipping together, and a fitting end to a week of strenuous endeavour.

## Florence Whitworth

With the passing of Florence Whitworth on October 30, at the age of 78, the Christian (Unitarian) Church, Monsley, lost one of its most sincere and devoted members. She was a founder member of the Church's branch of the Women's League and a regular worshipper, who expressed her religion in many acts of kindness. A friendly, cheerful personality, whose enthusiasm for the Unitarian cause was an inspiration to friends and acquaintances over a wide area. A service in Church, attended by a large number of friends, preceded cremation at Manchester on Monday, November 4. D. S.

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